

who are distinctly called to be evangelists, and they ought to be set free to do this work. Their gifts are along this line; their messages are too intense for the steady life of the Church, and they are not careful enough about matters of detail, without which the Church suffers. They work too rapidly and expect results too quickly for the normal life of the Church, but they are worth while, and they are in these days sorely needed, but they should be men under control. Evangelists should not be permitted to be free lances. They should be men approved by their brethren in the ministry, and they should be men with a message, and that message ought to be the Gospel! They should be primarily soul winners and not reformers. They are needed to assist the pastors of weaker churches; they are likewise needed in the stronger churches where a new method and a new voice can bring to decision men who have almost crossed the line, and still hesitate, and yet important as they are, professional evangelists can never solve permanently the problem of the Church, they are workers for a time of crisis, and a day of need, but they are a menace to the Church when they belittle a pastor, when they make his work more difficult, and when they set a pace which no ordinary man can follow.

#### Personal Evangelism.

Since it is true that the majority of the people in the Church have never won a soul to Christ, this phase of evangelism is certainly timely. There are two things to remember in connection with personal evangelism. The first is that without Christ men are lost. The second is that we are responsible for all with whom we come in personal contact. I am my brother's keeper. People expect us to speak to them about their souls; they are moved to decide when we do so, and they appreciate the effort we put forth in their behalf. It is a sad, sad thing to know that many a boy grows to manhood without his father ever speaking to him of Christ, and many a friend drifts through life without a personal warning.

#### Pastoral Evangelism.

This is the most important of all. This is the hope of the Church. It is when the pastoral evangelist uses wisely the professional evangelist, and both together inspire personal evangelism that the work is well done. The Atlanta plan was ideal. The pastors prepared the field and the evangelists came to assist in the development of the work. The pastors took up the work when the evangelists were gone, and well nigh five thousand people have been added to the Church as a result. This is possible everywhere. The pastor is the soul-winner, and it is an unfortunate thing to think that any one could be supposed to take his place, and if one tries to take his place, the results are fatal, but if the pastor is to be a true evangelist, he must give heed to the following:

1. **His Private Life.**—One may preach intellectual sermons and be wrong at heart, but to be a soul-winner is quite different. He must be right in his home, in his study, in his devotions, and in the estimation of men. Someone asked what was the secret of Henry Drummond's great power. It was said that he was not so great in his preaching, nor fine in his writing, when compared with other men of renown. The answer to the question was: "he was absolutely right with God himself," and as a result he kept the life of Edinburgh University clean for ten years.

2. **His Prayer Life.**—Most of us fail just here, some because we think we are too busy; others because too slothful; still others because of in-

difference to the mighty power of prayer. In the revival of 1857, Canon Ryle made this statement. "I have studied the Bible and history with extreme care, and wherever I have found a man of power I have found a man of prayer." Prayer and power are inseparably connected. Jesus is an illustration of this. In St. Mark's Gospel he prayed before the day was born; in St. Matthew's Gospel he prayed before and after his victories; in St. John's Gospel he prayed and then Lazarus was raised from the dead; in St. Luke's Gospel he prayed and the fashion of his countenance changed.

3. **His Public Life.**—His public life must be in accord with his private life. He cannot preach about prayer and be prayerless, about power and be powerless, about consecration and live a selfish life, about concern and be without it himself. He must ring true, or else his message is as a sounding brass or a tinkling symbol.

4. **His Pulpit Life.**—His theme must be the Gospel. His spirit must be the spirit of Jesus, and his message must be preached in faith. It is a serious piece of work to preach the Gospel. Not long ago in Great Britain a clergyman of the Church of England made application for a chaplaincy in the army to Bishop Taylor Smith. It is said that the Bishop took out his watch and said to the applicant "I am a dying soldier on the battlefield; I have three minutes to live; what have you got to say to me?" and there was no response. Then the Bishop said "I have two minutes to live; what have you got to say to me?" Still no response. When the last moment came the clergyman reached for his prayer-book, but Bishop Taylor Smith said to him: "There is no time now for the prayer-book, this is a time when we must speak heart to heart with each other, and if you have no message for me, then I am hopeless." It is needless to say that he did not secure the position.

This is a wonderful day to preach the Gospel. The fields are white unto the harvest. He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

#### THE DISTINCTIVE CLAIM OF ASSEMBLY'S HOME MISSIONS.

By Rev. Homer McMillan, D. D.

A study of the churches and their benevolent contributions last year, show that many of them gave generously and proportionately to all the causes of the Church. Others, and some of them among the strongest in the Assembly, gave nothing or comparatively little to the Assembly's Home Missions. As these same churches gave liberally to the other causes, the failure to give to Assembly's Home Missions can only result from a failure to afford the church an opportunity to make an offering, or because in the Every Member Canvass the Home Mission work of the Assembly was not given the proper consideration and allowed its rightful percentage in the distribution of the funds contributed.

In either case the omission to provide for this important work must result from a failure to recognize the distinctive field of Assembly's Home Missions. It is frequently urged that Home Mission work is Home Mission work, no matter where or by what agency it is accomplished. This is often assigned as the reason for the small contributions for the work of the Assembly's Committee.

In the work of evangelizing our country, because of the vastness and the complexities of the undertaking, there must of necessity be a division of the field and a division of the re-

sponsibility. In this division there is a work for the congregation, a work for the Presbytery, a work for the Synod; and there are certain denominational responsibilities which can only be met by the Assembly. The negro, Indian, the mountaineer, the immigrant, the frontier, are Assembly obligations; and every church and every member in the Assembly should desire a share in their solution. The fact that the Assembly's Committee has denomination-wide responsibility, should remove any rivalry between the various Home Mission agencies, and stifle all comparison as to which is the most important, or the most needy.

The Assembly's Home Missions serves a field definitely assigned it by the Assembly. It is as distinctive and definite as that of any other executive committee. There is no other agency for the accomplishment of the work given it to do. If the 9,000,000 negroes in the South, the 100,000 or more Indians, the 3,500,000 mountaineers, and the increasing multitude of immigrants are to be evangelized, the Assembly's Committee must do it. If the opportunities for evangelistic work and for Church extension in the great West are to be met, the resources of the whole denomination are needed.

If the work of the Assembly's Committee were designated by some other name, so definite is its field, its distinctive place would at once be apparent to all, and this unjust discrimination would not exist. The confusion between Presbyterian and Assembly's Home Mission results more from a similarity of terms than from any overlapping of interests.

The Church that devotes all its Home Mission funds to congregational, Presbyterian and Synodical work, is not having a share in these Church-wide and nation-wide problems, any more than the church that gives nothing to Foreign Missions can be said to have a share in preaching the Gospel in foreign lands. To take the percentage of the benevolent contributions that should go to the Assembly's Home Mission Committee for any other cause, is to deprive the Committee of that much and cause it to bear a burden that the Assembly did not intend when making its apportionments.

The work of the Church is one, and to carry out the unquestioned intention of the Assembly, each cause should receive its proportionate amount of the benevolent contributions. When this is done, the Church will move forward as a unit and all departments will be alike prosperous.

Atlanta, Ga.

#### THE BLESSING WAS THERE!

There were only two or three of us  
Who came to the place of prayer;  
Came in the teeth of a driving storm,  
But for that we did not care.  
Since our hymns of praise had risen,  
And our earnest prayers were said,  
The Master himself was present there,  
And gave us the living bread.  
Each of us felt the load of sin  
From the weary shoulder fall;  
Each of us dropped the load of care,  
And the grief that was like a pall;  
And over our spirits a blessed calm  
Swept in from the jasper sea,  
And strength was ours for toil and strife  
In the days that were thence to be!

What we need is to stop dallying with sin. We must come to hate the devil and all his works; we must take the Bible more as our fathers took it, and believe it and govern our lives by its precepts; we must believe intensely in heaven and hell, in sin and salvation, in the fundamental and eternal verities of God, and then preach them and live them. Above all, we must give ourselves and all we have to God, and wait before him until we get the cleansing and empowering baptism of the Holy Ghost.—Bishop W. F. Mallalieu.